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An exposition and application of the beast of the judgment. Rev. 17: 1, 7.

The position that may be taken now, is that Romanism and Protestantism are united, consequently we have glided into the fourth form of the beast described in Rev. 17: 1, 7.

In order to a better understanding and application of this the most eventful of all the forms of the beast, (because of it being in the form in which this combination, or at least a portion of it will be judged) it becomes necessary to show how Rev. 17: 1, 7, is descriptive of the condition of the world, generally, in the political and religious respect. In order to show this a brief exposition of that part of the chapter will be necessary here.

Verse 1. The judgment. This is the subject now, the shewing of a judgment. Of course it must not be expected to be seen and understood in the seven, first verses of this chapter, for in these there is but a description of the woman given who is going to be judged. Nor must it be expected to be shown in the remainder of the chapter, for in this there is but a careful explanation made by the angel to lead us to discern a certain division and arraying of power by which this judgment is to be executed. Then as a matter of course we must look farther on for the causes of this judgment, which we will try and notice in due time and order.

The woman spoken of here (first verse) can be without straining made to apply to our religious union; for the term woman as used in this connection in the Scriptures is applicable to a combina- or body of people. Isa. 1: 8, 21. Jer. 2: 20, 18.

The Scripture, "that sitteth upon many waters," may also be made to apply to us in the sense that it is expounded in verse 15 by the angel to us, for our combination is made up of many kinds of people, even of "peoples and multitudes and nations and tongues."

Verse 2. *With whom the kings of the earth have committed formication.* It takes no argument to show that great men politically, financially and religiously are closely allied in the management of those affairs.

The inhabitants of the earth (moral people) having "been made drunk with the wine of her fornication," could be made to apply to us, of course in the figurative sense, such as is expressed in Isa. 1: 21, Jer. 2: 28, for our consolidation through our canvassing every highly moral and civilized country on the globe, and bringing them to the recognition if not to the profession of Christianity, will fit us and is aptly to be compared with a city or society of people.

Verse 3. *In the spirit.* That is the only way that we can apply these things. They have their spiritual meaning and must be understood spiritually. The same is taught in Rev. 11: 8, where it speaks of spiritual Sodom and Egypt. *Into the wilderness.* It is applicable to us, for according to the disposition of things heretofore, we have neither the beast of the earth nor the beast of the sea any more, but they are combined having met or united, neither on the basis of the "sea," nor that of the "earth," but on a midway basis, where literally speaking, it is neither sea nor earth, a place without order, a barren desert, or in the wilderness. What could better illustrate our situation when it is yet stated that we are seated upon the beast having seven heads and ten horns,—political powers. This proves our identity in thus describing how we have our existence.

Although we may not have the exact number of the ten kingdoms, we nevertheless have the same purely political powers among us which the prophets of old pointed out under the ten kingdoms, and gradually worn itself into the name of the ten horns, in order to designate the political powers, when they would view the human affairs in the Christian dispensation in later centuries.

Upon this political power depends our existence. Disorder our political powers and our religious institutions are affected in the same degree. Take away our modern knowledge in industries with the political powers attending them at present and our religious affairs and creeds would be left a wreck, for it is through the extensive knowledge in the art of printing and otherwise speedy communication that we have our present powerful combination both politically and religiously preserved and permitted to exist. All depends upon the mechanism of man which is controlled by the political powers of this world. We are indeed as the prophesy by the use of the beast illustrates us, one solid combination; and these great inventions artfully used are the only means by which we exist and maintain ourselves amidst the present confusion of creeds and ideas. Let us strike one universal issue in our combination that will require a settlement in a millitary engagement, and with railroad facilities to hasten the multitudes from every quarter of our planet with modern munitious of war in hand, and we would soon reduce ourselves to such a ruinous state that even at present the thoughtful mind may be made fear and tremble.

Verse 4. The woman then having the golden cup in her hand designates the present combined religious powers of the world. This is the reasonable conclusion, and the reader will please not be impatient with this exposition, it will do us no harm if this disposition of things are facts, and if it is erroneous it will come to naught, therefore let us proceed upon this ground of reasoning and see where we land.

Verse 5. In the fifth verse a name is applied to us and it may fairly be concluded that it can apply to us. *First*; *mystery*: Will apply to us, in this, that we are in such a Babylon (confusion of ideas) and yet sustain such a unity as has prevailed for a number of years, so much so, that there is no parallel in history of such multitudes to regard and compliment each other as the nations of our day now do, and have done, and yet having so many clashing creeds and ideas. We are indeed as the latter part of the verse indicates a family.

Verse 6. Very well there is just where we may be traced to: Back to the Mother church who tried and convicted hertics and if the church failed to bring about a reform according to her creeds, there she called to her assistance the political powers, whom she controlled, to punish them by a death penalty if they deemed it best for their cause, which invariably was their conclusion. About this horrible tale of our ancestors modern Christendom has conscientiously worried and wept and groaned until we have concluded that it is too rediculous any longer to hold it forth and therefore we have dropped it as shown in previous articles, but we nevertheless reel conscientiously under the heavy load.

But the Revelator wondered, and that with great admiration, and why? Because this is not only a new form of the beast but a combination of the previous visions, all exhibited under one form and cause therefore a recapitulation (verse 7) to ensue of things in general to teach the order of events and have us to discern an issue in this mysterious combination that will result in the destruction of the woman.

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How The Salvation Army Commenced.

The following history of the Salvation Army is from an interview lately held by a reporter with Gen. Booth:

I began in the heart of London, where it was said that within a radius of one mile there were a million people who did not go to church. My heart bled for them. Oh, such wretchedness, such ignorance, such foulness, and hellish wickedness! It seems to me you have nowhere in your cities such masses of festering filth and crime as we have in London. Well, I tried to reach these people by the regular methods, for I was a Wesleyan clergyman; but they would not listen to me. I knew that if I could get their attention, could compel them somehow or other to listen long enough to get into their minds the thought of Christ, the loving, dying, resurrected Christ, they would be interested and could be saved. When they would not come to me I began to think out how I could go to them. For days I studied their whims, and the things which attracted them at the saloons and the theatre, and the ball-room. Hours and hours I watched them going in and out of the saloon. I made up my mind that I would adopt any method that would interest them, provided always that the method had nothing in it positively wrong. I began along that line.

"Yes; I will give you an illustration of my methods at this time. I announced a meeting; but I didn't call it a meeting. I didn't announce that Rev. Mr. Booth would preach. These peo- would have said: "Ho, ho! It makes a fellow sleepy to see that announcement." Or had I said that there will be speaking on the Judgment, they would have said: "We don't want any judgment; let us go to the theatre"; or on Death: "Death, good heavens! don't let us think of that. Let us go and take a drink." What did I do? After much experiment and many failures, I got a hold of two lassies who were good talkers and good singers, and I announced that "Happy Sallie would sing and talk at the barracks." "What?" cried the crowd, "Happy Sallie going to sing and talk? That will be jolly. Let's go see what it is all about." We found the way to get their attention and to hold it long enough for them to get the idea of a Savior in their minds. In that way our work began.

The Salvation Army methods, as you now see them, were a slow development. One thing after another has been added as was found necessary; but the object has always been to interest and convert this class of sinners.

"We get a great many women members, and they bring us large recruits from the men. A man may be a sinner—not very vicious, perhaps, but careless and indifferent. We get his wife as a member, and in a great many cases the women will in course of time bring her husband over to us.

"There is a feeling against us every where that we are vulgar. What else conld you expect? Think of whence we came. We have come from out of the slums, the gutters. Thousands of our best people, and among these, many of our best officers, have not drawn a sober breath for years before the Salvation Army got hold of them. Many have been thieves, many harlots. You cannot expect to find among us refined, educated people.

Never Look at a Man Trough a Microscope.

The last instrument through which to try to get a comprehensive idea of any large object is the microscope. It only takes but a very small fraction of such an object to cover the scope of vision. So while the great majority of what you would see is wholly hidden, the single speck that you do see is exaggerated unto some thousands of times larger than it really is. Now never try to get a comprehensive view of a man through a microscope. To get that you must stand off at a sufficient distance to include the whole man in your range of vision. But if you turn your microscopic keenness of vision upon a single point in the man's make-up—some surface fault of habit. some slight defect of mind or spirit—you will find that that single point, enlarged beneath your microscopic examination, will fill your whole field of vision and will shut out the whole and real man. You can not come to know a man in that way. You may know all about the mole on his cheek, and be learned in the history of the wart upon his hand, but to know the wart and the mole accurately is not to know the man. It is not a very strong evidence that you have great depth of insight and breadth of vision, that you lose sight of the man in your eagerness to magnify the wart, which really bears as much relation to the whole man as the little gutter cut by the summer rain storm does to the whole mountain.

If sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for the time spent in neglect of God which might have been spent for His glory.—*Payson.*

It matters little to any one of us in what sphere of labor we are called upon to serve God, or how trivial the work may appear in comparison with that of his fellow-laborers; but it does matter much, that we should be faithful, and that we should do our best in that service, however little that best may seem.

One little trouble, like an only son, will soon rule the man who nurses it.